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Space hardly permits more than a reference to the chapter on the relation of morals and religion—the first really thoroughgoing discussion of the evolution of Hebrew ethics on historical principles. And, as for the rest of this rich volume, its delineation of the character and work of Jeremiah, Ezekiel, and the second Isaiah, its portrayal of the exile and its lessons—we can only commend all of it to the student as being the fine consummation of the author's splendid contribution to the history of God's covenant people—a contribution conceived on truly scientific lines, wrought out with admirably conscientious scholarship, and infused with a warm Christian glow of feeling. It is a great work, and every student will not only congratulate the author on its completion, but feel deep gratitude for the substantial help it gives, and will continue to give, in the knowledge both of the Old Testament, of the history of Israel among the nations, and of the development of the kingdom of God.

G. S. G.

Introduction to the Textual Criticism of the Greek New Testament.

By EBERHARD NESTLE, PH. AND TH.D., Maulbronn. Translated from the Second Edition by William Edie, B.D., King Edward, and edited with a Preface by Allan Menzies, D.D. London and New York: Williams & Norgate, 1901. Pp. xvi + 351.

In its German form Dr. Nestle's "Introduction" has already been noticed in these pages, but it is pleasant to welcome it in an English edition. It contains a mass of trustworthy and important information about the manuscripts, editions, and criticism of the New Testament text, presented in a manner often very entertaining. In its choice and arrangement of materials the book is not above criticism. Parts of it seem to be designed for popular use; other parts seem addressed to scholars. It is hard to see to which class the catalogues of manuscripts will be useful. For example, in the catalogue of cursives, notices which say "422-430. In Munich," or "218-225 are in Vienna," or "531. Written in a microscopic hand," and no more, can hardly be of interest or use to anyone. One who cared to know anything about these manuscripts would certainly wish to know more than these lists give. Still, even in these lists there is much that is suggestive.

Dr. Nestle begins with a most interesting chapter on the history of the printed text since 1514, and continues with one on the materials of textual criticism—manuscripts, lectionaries, versions, and quotations

—thus introducing his readers through the known to the unknown. The third and last chapter deals with the theory and praxis of criticism. The historical development of the theory has necessarily been taken up in the first chapter, and a certain disadvantage is thus obviously involved in Dr. Nestle's arrangement. Critical notes on various passages occupy ninety pages following the third chapter, and appendices and indices, with ten plates illustrative of the manuscripts, conclude the book. In general, the reader's impression is of a mass of important material and learned comment, rather than of a book well thought out and wrought out.

As a translation, Mr. Edie's work has not always been beyond praise. "His practical class" (p. 224) is, to American ears, a needless circumlocution for "his seminar" (second German edition, p. 188), and "his hand copy" (p. 225) is of the same sort. In writing, "Most of the manuscripts are still written on parchment, which began to be mixed with paper in the ninth century, and was ultimately superseded by it" (p. 83), the translator has either failed to notice his German tenses or disregarded them; and "It is just a pity" (p. 82) is a palpable Scotticism. Other infelicities may be found on pp. 161, 171.

EDGAR J. GOODSPEED.